

AUXILIARY GUIDE NUMBER FOR MARCH

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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“God will not be mocked. If we disregard the Word of Wisdom, and make light of it, we shall see the day when we shall pay the price which will fall upon us as a severe rebuke that cannot be disregarded.”—DAVID A. SMITH.

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TEMPERANCE AND MAN'S FREE AGENCY

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF TWELVE

ONE HUNDRED years ago the Lord revealed to the Prophet Joseph Smith a doctrine which is commonly known as the Word of Wisdom. In that revelation we are taught that whatever injures the human body should not be used as food or beverage by man. The spirit of man, eternal, God-begotten, cannot do its full work here upon earth, unless it inhabits a wholesome, sound body. This is a fundamental doctrine among the Latter-day Saints. Therefore, we exclude in our practice of this principle not only alcohol, but other drinks that tend to stimulate unnaturally or otherwise to injure the human body. Included in this group of substances are alcohol, tobacco, tea, coffee, and any other drink or food containing a drug, either habit-begetting or directly injurious to the body.

We ante-date in such things by a good many years present societies organized for the purpose of controlling habits developed through the use or misuse of alcohol and other similar substances. It has been my privilege to live in the proximity of the headquarters of the World's Prohibition Federation in London. I have read the bulletins of this society as they have come out, and have noted with a great deal of pleasure the manner in which news is gathered by the Federation from all parts of the earth in support of temperance. Latter-day Saints are in sympathy with every such righteous movement dealing with the control of evil among humanity.

Latter-day Saints, however, would prefer another word than “prohibition,” could one be found. We seldom use it in our Church discussions. We do not prohibit. There are eternal laws which govern humanity, earth and the stars—laws which

are not man-made, but eternal, unchangeable, everlasting. Some of these laws are of a material, others of a spiritual nature, but they are all eternal laws which of necessity govern human life and conduct. We are taught that since we are free agents, made in the image of God, we must acquaint ourselves with these laws; and whenever we find that we do anything in opposition or contrary to these natural laws, whether discovered through man's own search or through divine revelation, it becomes necessary for us to correct our habits. That is, we believe first of all in a process of education, explaining the reasons why certain things should not be done; and then in strengthening the will for the proper exercise of man's free agency.

However, the Word of Wisdom, so-called, contains a great deal more than merely a statement to the effect that certain injurious articles are not to be taken into the body. Those who are familiar with it know that it falls into at least three distinct parts: one setting forth the un wisdom of using certain injurious substances; the second dealing with the things that man should take into his body in order to maintain first class health; and the third speaking of the rewards that come to the person who obeys the Word of Wisdom.

We teach, therefore, as a people following this divine revelation that it is unwise and injurious to health to use much meat, except in times of famine, when we are obliged to fall back on whatever food is available (and times of famine occur frequently in the world), or, in times of cold weather, when meat has a special function to perform within the human body; and that we make the major part of our diet, grains, vegetables and fruits—the natural foods that tend to maintain health and increase the length of life.

DURING the last generation or so, a great body of new knowledge bearing upon this subject has been won by modern science. Thirty years ago we were very much at a loss to explain certain things that pertained to the maintenance of human life in relation to diet. To-day many of these difficult questions have been answered. Perhaps most Latter-day Saints know that during the last twenty-five or thirty years there has been a complete revaluation in our knowledge relative to diet and dietary problems. We know to-day that we should eat grains as prescribed in the Word of Wisdom, and generally eat them without removing any parts of them, because refined foods usually have lost the most vital important elements contained by natural foods—at least the elements most vital in promoting human growth, development and health. We have learned also the value of vegetables as never before, and we have learned the health-giving value of fruits.

It is a marvelous thing that a boy of western New York, untaught in the ways of the world, unacquainted with the sciences of this day, unfamiliar with the universities and the learning thereof, should be able to speak in such a manner, at a time when science was in its swaddling clothes, and to be found correct in his teaching and in full harmony with the most recent findings of modern science. We are very grateful that wherever we turn in the history of the Prophet Joseph Smith we find evidences of divine wisdom and inspiration in all that he did.

Now, we Latter-day Saints believe that if we care for our bodies according to the positive aspects of the Word of Wisdom and properly maintain our physical health, we will gradually lose any existing taste for the injurious substances spoken of in the Word of Wisdom. The best way to cure the alcohol habit is to build a strong physical body with pure blood, by eating the right kind of food, taking the right kind of exercise, providing for the proper necessities of life according to our best knowledge. Building up a strong, wholesome body, usually will take away the craving for both alcohol and tobacco, and for other stimulating substances. A man in good health, following the prescriptions of the Word of Wisdom, does not need artificial stimulants. The necessary stimulants are provided by the body itself in accordance with the needs of the body, from the wholesome foods and drinks consumed. This, then, is one view of the Word of Wisdom, from the angle of the Latter-day Saints. I repeat it here not merely for the benefit of our friends, but as a review for all of us who should be familiar with this important principle of Latter-day Saint doctrine.

WE believe that man lived before he came upon this earth ; that his life did not begin with his earthly birth. He had a pre-existent life, in which life he lived with his Father in heaven, our God. In fact, we teach that man was begotten of God and was in the beginning with God in a far distant past, unknown to us and perhaps not understandable by us in our present limited condition ; but we did live then, we did possess the powers we possess to-day, of thought and reason, with the power to accept or reject ; and we believe that we came in time upon this earth in accordance with a plan devised for the education and continued advancement of the children of God who lived with Him in the spirit estate.

We came upon earth because we had earned the right to come here ; because we were fitted to come here. We came because we were willing to take upon ourselves the difficulties of earthlife as a preparation for the life to come, which, like this life, will be full of intelligence, with the powers that we possess to-day, refined, increased, made greater in a world which is more susceptible than this of our rapid advancement toward a destiny infinite in its nature.

Throughout the whole history of mankind, a dim story has been told by poet and prophet of a great event that happened in the heavens before the earth was. We declare that that great event has been made clear to us in this day through the revelations given to the Prophet Joseph Smith. The spirits of men in that pre-existent state were called together in a great council ; before which the Father set forth the plan of salvation involving the creation of the earth, the coming of man upon earth, his labours here and his rewards and punishments if he did obey or failed to obey the plan. Then, when that had been done by the Father, who in His love for us had prepared the plan, He asked us whether we would accept or reject it.

The war in heaven was with respect to the acceptance or rejection of the plan of the Almighty. We possessed then, as here, in short, our right of choice, our free agency in the life before this. One group desired that man should be brought upon earth

and be ultimately saved without any effort of his own, without the use of his free agency, without the right to act for himself, which he should possess as being like unto God, as a child of God.

The other group, led by the Saviour, declared that no progression was possible unless man were placed upon earth with the full privilege and power of free agency, and that he must constantly accept and reject for himself, as a free agent, otherwise he could not rise to the glorious destiny which has been set before humanity.

THE principle of free agency is absolutely fundamental in "Mormon" doctrine. It lies at the bottom of our religion. There is no coercion in the Church of Christ; there is no driving of men and women in the Church of Christ! I must accept or reject eternal truth, and stand ready to receive the consequences of my acts. If my body is not kept clean and whole and well, like a heavy veil it makes it difficult for the spirit to penetrate, for a man to do his work properly and happily. That is the law—not made by man, not executed by the Congress of the United States, not backed by the parliament of the British Empire, but an eternal law. Every truth I, a free agent, must accept or reject for myself. The responsibility is upon me. Throughout the whole of "Mormonism," throughout every doctrine of the Church of Jesus Christ of Latter-day Saints, lies this right of the individual to decide for himself. As he decides right upon sound knowledge he grows in joyous power. The more wisely he decides, the more rapid is his development. If he decides unwisely, if his will be not strong, if he refuses to exercise his will, in behalf of righteousness, which is only the codes of eternal laws, he cannot rise, he remains on the old level, or goes downward to an infinite evil destiny, just as terrible in its consequences as the destiny of the obedient man is glorious.

There is no coercion in the Church of Christ. We desire knowledge, sound knowledge, taught to man through every proper channel. We hope to become a people with strong wills, sufficiently strong to obey the truth, to accept and use it, strong enough to lay aside that which is evil and improper. We choose to receive and obey truth. That is "Mormonism."

Every once in a while I hear some one speak of having to do this or that in the Church of Christ. Such persons fail to understand the meaning of the restored Gospel of Jesus Christ. Our Saviour is the leader whom we follow. The men who stand at the head of the Church in our day possessing the Priesthood, the authority of it, with a knowledge of the Gospel, are but representatives of Jesus Christ. They have no will to impose upon the people; they merely teach that which God has taught. This Church is, as it were, "A kingdom of Priests." There is no priestly class in the Church of Christ in these latter days; all the men hold the Priesthood, and all the women are sharers in the benefits and blessings of the Priesthood. Every man moves toward salvation through his own efforts and by the kind and gracious help of our Heavenly Father. This is a Church of independent men and women, thinking and acting for themselves, but having accepted the truth of this latter-day work are parties to the fulfillment of it, and eager to do that which the Lord requires His children to do.

I have always felt since I first came into the Church, and feel it more strongly to-day, that this is a Church of leadership for all the world. We have given many messages to the world and shall give more, in humility and simplicity, in clearness of statement, for the upbuilding of righteousness among the children of men.

So run our thoughts with regard to every movement in behalf of human salvation, whether upon earth or in heaven. I trust that every Latter-day Saint will remember this fundamental principle in the Gospel of Christ: that every person possesses the right of free agency, that the Lord Himself, the Master of the heaven and the earth, will not tamper with the right of a man to act for himself, that we bring blessings or punishments upon ourselves. Otherwise, how could there be a judgment in the end? Otherwise, how could we rise to the destiny promised us?

AS to the fruits of the Word of Wisdom—we have something to say about them. We are not a perfect people. Brigham Young tells a story, which I think bears repeating very often. He delivered a sermon one Sunday afternoon. A group of people, strangers, sat in the congregation listening to him. The next day these strangers called on him. They talked over the issues of the day, and finally one of the party said: "President Young, we were at the Tabernacle yesterday afternoon and heard you speak. From what you said we are inclined to believe that you think your people are perfect." "No," said Brigham Young, "you have misunderstood me entirely. You failed to comprehend my meaning. We are an imperfect people, as all mortal beings are. We have not attained perfection yet; but we have a perfect system, and those who give allegiance to it will be on the way to perfection."

So with respect to the Word of Wisdom. We are not a perfect people; we do not all keep it as we should. But multitudes of us have laid alcohol to one side, forgotten tobacco, do not drink tea or coffee, and consequently in a hundred years some astonishing results have been attained, such as no other group of like numbers and place in civilization can show. The birth-rate of the Latter-day Saints is one-half higher than that of similar groups of the same size throughout the civilized world. The death-rate is half as great as the average. Deaths from practically every disease have been reduced almost in the same proportion. The scourges that afflict the world have been stayed in part among this humble people because of the partial observance of God's great law of temperance, and if we all kept the law, if all maintained our bodily health as we should, our lives might be lengthened out yet more, and our spirits speak through such healthy bodies with a new power.

Think of the mighty work we could then accomplish among the children of men; the world is in need of leadership. God give us leaders! God make us leaders, through our faithful observance of the Gospel of Jesus Christ, I pray, in the name of the Lord Jesus Christ. Amen.—(Adapted from an address in the Tabernacle at Salt Lake City, Utah, January 21, 1934.)

It may make a difference to all eternity whether we do right or wrong to-day.—JAMES FREEMAN CLARKE.

AUXILIARY GUIDE FOR MARCH

PRIESTHOOD

First Night. Opening exercises. Local Priesthood activity report. Two twelve-minute talks: First: "The Nature of Repentance" (Reference: *Articles of Faith*, pp. 113-116); Second: "Why Repentance?" (See *Articles of Faith*, pp. 116-120.) Take advantage of the many Scriptural references in the footnotes in preparing your talks.

Second Night. Opening exercises. Local Priesthood activity report. Lesson: *Vitality of Mormonism*, Chapter Ten: "Original Sin."

Third Night. Opening exercises. Local Priesthood activity report. Two twelve-minute talks: First: "Nature of Baptism" (Reference: *Articles of Faith*, pp. 122-137); Second: "Mode of Baptism" (See *Articles of Faith*, pp. 139-148.)

Fourth Night. Opening exercises. Local Priesthood activity report. Lesson: *Vitality of Mormonism*. Chapter Eleven: "Heaven and Hell."—G. HOMER DURHAM.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme: a song: Have a chorus or quartette sing, "O Say What is Truth." Lesson text: *Theology*, Lesson VI: "Intelligence and Future Life." Objective: To show that salvation is truly a gift from God and can be obtained only upon compliance to the simple truths of the Gospel.

Second Week. Opening exercises. Preliminary programme: Reading: Have one of the sisters read 2 Nephi, second chapter. Work and Business. Lesson Text: Teachers' Topic, Lesson VI: "Enduring Satisfaction of Life." Objective: To distinguish between the real joy that enlightens our lives and the commonly called pleasures of life.

Third Week. Opening exercises. Preliminary programme. Have selections from Psalms, Proverbs, Ecclesiastes, and the Songs of Solomon read to the class. Lesson text: Literature, Lesson VI: "The Hebrew Classics." Objective: To review briefly the Hebrew Classics and discuss their influence on mortal life.

Fourth Week. Opening exercises. Preliminary programme: To be of your own choice. Lesson text: Social Service, Lesson VI: Centennial Tract 16, in back of book: "Practical Religion."

A lesson supplement is being prepared by Sister Emily T. Merrill and will be studied in the latter part of the evening.—RINTHA PRATT DOUGLAS.

GENEALOGICAL DEPARTMENT

Second Week. Lesson 5 in the Genealogical Leaflet. The Book of Mormon is often referred to as the "Stick of Ephraim." We are to believe, then, that the history recorded in this book is of the descendants of Joseph through the loins of Ephraim. How was this blood of Ephraim introduced into the Book of Mormon peoples?

In this lesson we shall trace the blood of Ephraim down to the people of the world to-day, and shall learn of their duties and obligations to the rest of the scattered house of Israel.

Fourth Week. Lesson 6 in the Genealogical Leaflet. The Lord, who

knows the end from the beginning, has prepared for any emergency that may appear. From the earliest of times man has been very zealous in guarding his pedigree. The children of Israel received their specified allotments according to the tribe of their lineage; the Jew, even down to the time of the Christian Era, guarded his genealogy next to his life, it being the means by which he was distinguished from others and the basis upon which was levied the state tax (Luke 2: 4). This same characteristic is peculiar to our own ancestry. The Welshman's pedigree was his title-deed by which he claimed his birth-right in the country: the northern races took great pride in tracing their genealogy back to a noted chief. In this way the Lord has prepared a way for us to carry our ancestry back beyond the time when there seems to have been no records made.

The activity to-night will be the third assignment in the Book of Remembrance: that of recording five faith-promoting experiences from the lives of our ancestry.—JOHN D. RIGGS.

SUNDAY SCHOOL

SACRAMENT GEM FOR MARCH

“And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.” (Doctrine and Covenants 59: 9.)

GOSPEL DOCTRINE DEPARTMENT

March 4th. Concert Recitation: (See Lesson Leaflet—Doctrine and Covenants 6: 7). Open Sunday. This will provide opportunity for the Branch Sunday Schools to make up for the lesson that has been or will be missed due to the District Conference.

March 11th. Lesson 9. “The worth of souls.” Objective: To show the love of God for His children, and why the worth of souls is great to Him.

It was thought quite generally before the restoration of the Gospel that the Lord took pleasure in seeing the wicked punished; but His word given to us in this day makes it clear that He is pained and weeps over the acts of His wayward children. The souls of men are dear to the Father, for are we not His children, begotten sons and daughters unto God in the spirit?

1. Why is it essential that we cry repentance and warn all mankind?
2. Why does the Lord place such a high value upon the worth of an individual soul? Show the effect of man's past and possible future upon this question.
3. Does the world always place the welfare of the individual before the acquisition of earthly wealth and possessions? If not, give the reason why?

March 18th. Lesson 10. “The Meaning of Eternal Punishment.” Objective: To show that men who will not repent must suffer for their sins, but that endless punishment does not mean that the punishment will not end when the price of sinning is paid. Endless punishment is so-called because it is God's punishment, and He is Endless. Questions for discussion:

1. What is the difference between “eternal punishment” and “endless punishment,” if any?
2. Why is punishment ever necessary?
3. Does God punish in order to avenge Himself upon the sinner? If not, explain the reason for punishment.
4. To what extent will contrite repentance release an erring person from the effects consequent to breaking a law of God?

(Continued on page 123)

THURSDAY, FEBRUARY 22, 1934

EDITORIAL

THE "SUNDAY DISPATCH" ARTICLE

MOST readers of the *Millennial Star* probably saw the London *Sunday Dispatch* article on "Mormonism" that was printed in the issue of February 18th. The appearance of this article in a great newspaper is another evidence of the change in public sentiment in Britain towards the Latter-day Saints. The *Sunday Dispatch*, of course, printed the article on its own initiative, and took considerable care in writing it to make it tell the truth about the belief of the "Mormons." The writer spent several hours in the European Mission Office getting data for his story which, after writing, he submitted for proof reading to members of the office staff. This was a kindly consideration which we greatly appreciate, and for which we thank the *Sunday Dispatch*.

We hope that all readers of the *Millennial Star* will read the article. The reading will do them good in more ways than one. They, too, will rejoice that the day has come in this country when a great newspaper will take pains to publish the truth about the Church and its doctrines.

But this attitude puts up a challenge to the Latter-day Saints, a challenge to them to behave in a manner worthy of the doctrines they profess, so that men may see in Church members the fruits of these doctrines. If every Latter-day Saint were a worthy representative of the Church there would be put into operation the strongest possible proselyting force. A tree is known by its fruits. This is the best test available of the value of a tree, a test that is universally accepted. Likewise, if a "Mormon's" religion makes him a changed man, if it really makes him "honest, true, chaste, benevolent, virtuous" and sincerely desirous of "doing good to all men," if it makes him actually live the Golden Rule, then his life is as a light set upon a hill. His neighbours and associates will see his good works, they will feel his beneficent influence, truth lovers will be drawn to him and no prejudice-producing shafts can be successfully hurled at him. Yes, the good opinion of people and the expression of complimentary things about us is always a challenge to us to merit these things. The more known genuine Latter-day Saints become, the easier will it be to secure favourable publicity for the Church and its doctrines.

The *Sunday Dispatch*, in introducing its series of articles outlining the beliefs of various religious denominations found in England, said in the issue of February 11th: "What shall man

believe? The question is asked more urgently to-day than perhaps ever before. Men seek the truth, because they feel the need of it; material success is not enough. Men's hands are ever stretching out toward the Truth."

Assuming this statement to be true, we get a picture of man's religious attitude which is quite different to that painted by atheistic intellectuals who would make us believe that honest men have lost interest in things spiritual. It is cheering to Church workers to read such a statement. It should greatly encourage them in their labours. Especially should it be helpful to the missionaries of the Church who have been called to the work of the ministry, either as part-time or full-time workers.

When we look carefully, we find many indications and evidences that the statement in the *Sunday Dispatch* is correct. Man is by nature a religious being, so authorities assert. In these very troublesome, perplexing, and rapidly changing times it is easy to believe that men are more urgently to-day than ever before feeling the need of truth and hence are anxiously stretching out their hands to find it. This situation is a challenge to truth-bearers, to our missionaries. To meet it we must be up and doing. There is no time for sleeping, for resting on our oars, for lethargy.

But how shall we proceed? "Where there is a will there is a way." First, then, let us be sure we have a will to do our best. Let us think, study and pray. The way will be opened. The tools and the methods will be found. In this connection a careful study of the methods and successes of the past will be very helpful. But whatever the tools and the methods best to use in a particular situation, we shall find that they must be sincerely, wisely and enthusiastically applied.—M.

AN ANNIVERSARY IN ETERNITY

FEBRUARY 27th will mark the one hundred and first anniversary of the revelation of the Word of Wisdom to the Prophet Joseph Smith. But neither one century nor many centuries can mark the span of its limitless existence. It is as old as man. It is as old as law and order. It is eternal.

In its present form, the Word of Wisdom consists of a set of rules designed to help us to observe the unchangable law that lies underneath it. Obedience to its provisions is not obedience to human mandate, subject to modification, change, revision, or repeal; nor, strictly speaking, is it obedience to a Church edict. It is obedience to eternal, immutable law. Hence strict observance of it should not be stinted by the feeling that we are being coerced, and our agency trammelled. It is through our God-given free agency that we may choose to apply the provisions of the Word of Wisdom to our lives. Obedience to it brings the resultant related blessings that follow similar obedi-

ence to any law of nature, or of God. How grateful we should be for the privilege of knowing, from a divine source, that its message is true, and that to accept it and apply it is good.

The first century of the Word of Wisdom, as we have it, has borne good fruit. Those who have lived and are living its provisions enjoy increasingly better health, better homes, and more complete happiness. Many of us, indeed, have these blessings in even greater abundance because those who came before us, through living God's law of health, gave to us the priceless heritage of bodily cleanliness and strength. Do we not, then, have a like responsibility to our descendants—to the second century? We are an all-important link in the progress of a principle that will raise up a powerful people before the Lord. There are those, yet generations ahead, who, in the scheme of life, will obtain their physical heritage through us. To them, as well as to ourselves, our observance of the Word of Wisdom means much. Intelligent obedience to its provisions, then, is nothing less than our just contribution to the furtherance of a great divine plan in which we have benefitted, and of which we are a part.—
RICHARD S. BENNETT.

PRAYER

LUTHER ESLEY, BURNLEY BRANCH

WE are taught that all around us is a great spiritual energy which maintains the material world in being. It is quite possible for our spirits to come in contact with this spiritual energy to receive nourishment and strength. When we bow our heads and close our eyes—shutting out all thoughts pertaining to material things—and quietly think and concentrate about God, our Eternal Father, asking Him to increase our sense of His presence in our souls, we receive from Him—out of this great spiritual energy—strength for our spiritual life and knowledge of His will.

Prayer is a way of escape from the deceptions of the physical and material world, and from the limitation of our human senses. It brings us into contact with Eternal Deity. The discovery and invention of the wireless telephone helps us to understand prayer. Through the ether waves come words and music moving through every house in the land. They pass through crowded streets, invisible but yet caught and heard by those who have procured the necessary mechanism to tune in with the various wavelengths of the broadcasting stations. Just so throughout all ages of the earth has God's spiritual power been rained and poured out upon all mankind. Those whose minds and spirits have been in tune and in harmony with these unseen forces have received power and strength.

To-day, as well as in ages past, those who hunger and thirst after righteousness, and who have nothing in their hearts contrary to the will of God, receive the assurance, in their souls, of God's presence. They realize in prayer things which cannot be

realized in any other manner. Prayers are answered in an increasing consciousness of the reality of God. This sense of the unseen brings power that is unconsciously exercised for betterment. It provides a source of sympathy and rest for all those who are troubled in mind, body or spirit.

SUNDAY SCHOOL

(Concluded from page 119)

March 25th. Lesson 11. "Church Organization." Objective: to show the reason for the restoration and organization of the Church, the duties of officers and members; and also to show that God is the same yesterday, to-day and forever through making Himself and His commandments known now as in earlier times for the salvation of mankind.

Section 20 of the Doctrine and Covenants is one of the great outstanding commandments given in this dispensation. If we stop and think that Joseph Smith was but twenty-four years of age when this revelation was received and then realize the transcendent power, beauty and knowledge of things pertaining to the kingdom of God which it contains, we are forced to exclaim: "The Lord God hath spoken it; and honour, power, and glory be rendered to His holy name, both now and forever!" Questions for discussion:

1. Why, in your opinion, did the Lord point out the precise day on which the Church should be organized?
2. What is the distinctive calling of an Apostle? of an Elder? of an High Priest?
3. How will the companionship of the Holy Ghost help us to resist falling into temptation?
4. What is meant by justification and by sanctification as used in this revelation?

CHURCH HISTORY DEPARTMENT

Concert Recitation

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him;

"But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed." (James 1: 5-6.)

March 4th. Lesson 9. "The Father and Son Appeared to Joseph." Objective: To show that after hundreds of years of preparation, America was ready for the mission of Joseph Smith; and the time of the Lord was at hand.

March 11th. Lesson 10. "Moroni Visits Joseph." Objective: To show that Christ was true to His promises, sending additional information, preparing the Prophet for the coming of the True Church.

March 18th. Lesson 11. "Four Years of Preparation." Objective: To show that before the sacred treasures containing the Gospel of Jesus Christ would be delivered to Joseph, he must have four years of diligent preparation.

March 25th. Lesson Review. Have members of the class fill in the blank spaces in the lesson. The key for checking these answers will be sent out to Sunday School Superintendents later.

PRIMARY DEPARTMENT (Sunday School Class)

Concert Recitation

"Jesus said unto him, If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." (Matthew: 19: 21.)

March 4th. A Review Lesson. Review the work done in February, also that done in January to see how much is being retained by the students. In this review it would be profitable if the teacher could show the pupils some pictures which portray some of the incidents that feature the miracles of Christ.

March 11th. Lesson 86. "Jesus Cleanses the Temple." Objective: True reverence for places of worship is pleasing to God and uplifting to man. Text: John 2: 12-16.

March 18th. Lesson 87. "How Jesus Chose His Helpers." Objective: The Lord helps the righteous to recognize His call to them. Texts: Matt. 4: 18-22; Mark 1: 16-20; 3: 13-19; Luke 5: 1-11; 6: 12-16; John 1: 19-51.

March 25th. Lesson 88. "Christ and the Rich Young Man." Objective: Love for the Gospel, not worldly things, brings eternal life. Texts: Matt. 19: 16-30; Mark 10: 17-31; Luke 18: 18-30.—*The Instructor.*

It is suggested that the two-and-one-half minute talks be based upon the following topics; "Reasons why I must have faith in my fellowmen," and "Christ and the Rich Young Man"—Matthew 19: 16-30.

Preparation precedes power! Assign these talks at least two weeks in advance so that the department teacher may assist in the preparation of the subject matter. Make them real, spiritual, and inspirational!

For singing practice during the month of March, the following songs are suggested: "What Was Witnessed in the Heavens?" page 52; and "Jesus Lover of My Soul," page 247 in the *Latter-day Saint Hymns.*—JOHN D. RIGGS.

MUTUAL IMPROVEMENT ASSOCIATION

SUNDAY EVENING JOINT PROGRAMME FOR MARCH

Opening hymn: "The Morning Breaks, the Shadows Flee."

Prayer: A Gleaner Girl.

M. I. A. Chorus: "Carry On."

Slogan Talk: "The Latter-day Saint Home."

Repetition of the Slogan: The congregation.

Ten-minute Talk: An "M" Man: "Growth of the Latter-day Work in the British Isles—My Country."

Musical Number: (quartette or instrumental) Selected.

Address: "The Mission of M. I. A. in Great Britain."

Hymn: "Sweet is the Work."

WEEKLY PROGRAMME

First Night. Opening exercises. Slogan talk: "Cleanliness—A Refining Influence for Developing Mind, Body and Spirit." Separation to departments for the Monthly Departmental Programme (each first night of the month).

ADULTS: A debate is suggested for to-night: "Resolved: That the school age should be extended." An open forum discussion should prove interesting following this.

"M" MEN-GLEANER JOINT PROGRAMME: Personality lesson for March. "Harmonizing of Personalities" (page 126, *Youth and Life*.) Now! To-night! is the time to plan your Annual Spring "M" Men-Gleaner Banquet.

BEE-HIVES: Lesson night. Follow guides in handbook.

Second Night Opening exercises. Slogan talk: "The Beauty of Things in Motion." We haven't very many more months left in which to realize the ideals set forth in our slogan. Let us make each of these

slogan talks a step forward to this realization. Class and Activity periods of 45 minutes each.

ADULTS: Chapter Thirteen: "Mormonism and Other Religions."

"M" MEN: Chapter Thirteen: "The Price of Popularity."

GLEANERS: Page Twenty-four: "Cultivating Joy."

BEE-HIVES: To be planned by the Bee-keeper.

ACTIVITY PERIOD: Drama under the direction of the Drama Activity Director. Are you rehearsing a one-act play yet?

Third Night. Opening exercises could well feature a musical number by a group working for *Branch Achievement Programme* recognition. In place of the usual slogan talk, we suggest another retold story.

ADULTS; Chapter Fourteen: "The Meaning of Inspiration."

"M" MEN: What are "M" Men anyway? The time has come for us to give more attention to the programme and objectives of this great organization. In this connection let us study this evening the material found on pages 139-146 in the "M" Men Programme and Guide Section of our text. "M" Men in the British Mission may enjoy the same standard programme that "M" Men throughout the world do! These pages give us the foundation. (See also the mimeographed "M" Men Guide).

GLEANERS: Page Twenty-five: "Building Spirituality."

BEE-HIVES: Make use of the guides. Help the girls to plan for next week.

ACTIVITY PERIOD: Drama.

Fourth Night: Opening exercises. Slogan talk: "Drama—And Developing Our Gifts."

ADULTS: Chapter Fifteen: "Is God A Person Or An Immanence?"

"M" MEN: A young man must memorize the "M" Men pledge before he becomes a full-fledged "M" Man, as you all know. What does this pledge mean in the light of our self-governing organization? Make this the evening's lesson to-night.

GLEANERS: Treasures of Truth project.

BEE-HIVES: To be planned by the girls.

ACTIVITY PERIOD: Drama.

This ends March. April comes next! and then May 31st! How are your Building Fund "ideas" coming? Remember—ideas!—G. HOMER DURHAM.

"M" MEN-GLEANER DEPARTMENT

This month we must work and plan for our big social event of the year, namely, the "M" Men-Gleaner Banquet. This should take place during March or April. In each district where our groups are organized, this function should be held jointly if possible. If, however, the two groups cannot co-operate, it may be made a Gleaner or an "M" Men Banquet as the case may be. To districts that as yet have no "M" Men or Gleaner departments, we say that this is a rare opportunity to present the work to the young people of your district.

All should get together, using their best powers to make this a really worthwhile event to which we may well feel proud to invite our friends. Let us show them *just what* "M" Men and Gleaners can do. Remember, it may inspire them to join our ranks!

The programme is left for each district to arrange most suitably. By way of suggestion, the banquet might be followed by dancing; by a good programme; or the entire evening could be spent around the table, with toasts and after-dinner speeches as features.

Careful attention to seating at the table should be given, so that "M" Men and Gleaners may be well mixed; and, everyone should be acquainted one with another. The "M" Men and Gleaner officers should plan the affair, and arrange all the details for the evening. They should give speeches of welcome and should preside over the function generally.

The entire event should be beautiful and charming, but marked by

simplicity and moderation in dress, programme, and expense, so that everyone may be able to attend.

This is an opportunity not to be missed of showing friends that our standards of entertaining, as in all things, are of the very highest.

Remember that everything must be well planned if we would have success.

Should any problems arise, let us know and we will be only too willing to help and advise you.—C. VIOLET CLAYTON.

BEE-HIVE DEPARTMENT

Now available at the British Mission Office are the Bee-Hive bandlos as pictured with the different Bee-Hive costumes at the end of the Bee-Hive Book. The bandlo is a long strip of blue felt, which comes over the right shoulder across the chest to the left side where it is joined. If Bee-Hive girls cannot afford a costume, it would be well for them to get a bandlo. One of the great advantages of having a bandlo is that it can be worn over any dress. As it does not have to be washed, the emblems do not fade. If bandlos are selected by a swarm as their official dress, every girl should have one.

All the girls of a swarm should wear Bee-Hive costumes that are alike, whether the selected costume is a uniform, dress, or bandlo. One must not wear a uniform, another a bandlo, and so on, or the effect of uniformity will be destroyed. If the bandlo is worn, the emblems are attached to it in this way: Near the right shoulder, the Bee-Hive Emblem is sewn, with the violets each side, and the Queen Bee over it. Next is worked the girl's own symbol, followed by her swarm symbol. Then, as they are earned, Bee Lines and Merit Badges are added.

The price of the bandlos is sevenpence each.—CATHERINE L. M. HORNER.

PRIMARY ASSOCIATION

THE BLUEBIRD GROUP

This is the time of the year when the world is at its newest. It is a good time to encourage the Bluebird Girls to make new resolutions. Foremost of these should be a resolution to possess the "Bluebird Book" which is obtainable at the British Mission Office for the price of eightpence. This book, a possession to be proud of, is designed to take the place of the girl's private diary.

The outside covers of the book are blue. The inside cover contains a picture of a large Bluebird in flight. In the book is the "Happy Bluebird Song" and "The Bluebird Dance," which each girl should learn. Group advisors should be prepared to explain to the girls how the book is to be used.

The first page may be filled out as soon as the girl becomes a member of the class. (Name, Date, etc.) The second page (Individual Honour Record) may be filled out as assignments are completed. On this page are provided small squares, into which the girl pastes her awards. Each month that her record in punctuality and attendance is perfect she receives a gold star; and when she completes an assignment in any field for the month she receives a small bluebird.

There are three pages representing the three gardens in which the girl earns her awards each month. Lines are provided for special and individual work assignments. The Home Garden stands for happiness and cheerfulness in the home. To receive an award here, a Bluebird girl must do a household task happily and cheerfully. The World Garden stands for happiness and cheerfulness in the community. To earn awards here the Bluebird girl helps her neighbour happily and willingly. The Religious Garden stands for happiness and cheerfulness in the performance of religious duties. A Bluebird girl learns scripture, prays night

and morning. She is reverent, orderly, obedient, and happy always in the performance of religious duties.

The girls may paste in their books any pictures illustrating the motives in each garden. Biblical pictures illustrative of incidents related to themes of the lessons, and pictures representing health habits, all of which will be cultural in development, are especially appropriate.

Group advisors should encourage the girls to realize the importance of possessing this book if they would be real Bluebird Girls. It will help them to remember the motto: "The World Needs Happiness Makers." And if we all—Group Advisors, too—keep this pledge in our hearts, we will make this year the best one yet.—EDNA CLAYTON.

FROM THE MISSION FIELD

Release: Elder Levi Hammon, of the Manchester, Hull, and Birmingham Districts was honourably released from his missionary labours on February 13th. He returned to America aboard the s.s. *Manhattan*, sailing February 15th from Southampton.

Return: Sister Ileen Ann Waspe, associated with the administration of auxiliary work in the European Missions returned, to London Friday 16th, from a two weeks' tour of the Belgian Branches of the French Mission. Her trip was made in the interest of auxiliary work.

Doings in the Districts: Manchester—Sisters living in Stoke, an unorganized branch in the Manchester District, met on Saturday, February 4th, and formed a Relief Society group. Sister Doris May Wiggins was sustained and set apart as president; Sister Edna Bailey as her first counselor; and Sister Eliza Tatler as her second counselor, and secretary of the organization. The Society, under the leadership of these officers, plans to carry the Gospel message to many friends and neighbours in Stoke.

At the St. George Parish Rooms, on February 8th, the blind people of Hyde were special guests at an entertainment sponsored by the Hyde Branch. A programme of music and talks was presented by Sisters F. Allsop, B. Jackson, and Brother A. Woodruff.

On February 10th, Sister H. M. Smith of Hyde Branch entertained saints and friends at a meat-and-

potato-pie supper in aid of the branch building fund. During the social evening that followed, guests enjoyed a musical programme given by branch members and friends.

London—Success still follows the efforts of the London Missionaries' Basket Ball team. At another meeting with the London Central Y.M.C.A. club, the missionaries outscored their opponents 34-22. Then traveling to Plaistow as the guests of the Plaistow Red Triangle Club, the "Mormon" five piled up 52 points to their opponents 30 points. Splendid sportsmanship characterized the play of both contests. Spectators that packed the Gymnasiums went away with a new conception of the personalities of "Mormon" missionaries. Elders John D. Riggs, G. Homer Durham, Arthur J. Morgan, Richard S. Bennett and Howard M. Cullimore composed the missionary five.

The Y. W. C. A. on Tunstal Road in Brixton was a merry spot on January 31st. There members of the South London Branch met for an evening of music, games, and dancing. Held in aid of the Sunday School, the social was under the direction of Brother W. H. Bickerstaff. Sister A. Hislop was in charge of ticket sales. Sister Florence A. Bickerstaff, Brother Charles Beckingham, and Elder Frank R. Bennett supplied the music for dancing. Guests numbered sixty.

Green and Gold decorations transformed the Luton Branch Hall into a lovely setting for the M. I. A. social held Saturday, February 3rd. The evening's programme was conducted in an easy informal manner,

musical numbers and readings being interspersed with games and dancing. Refreshments were served at small tables during the course of the evening. Guests, numbering forty, included saints and friends from London, and St. Albans, as well as several friends of the Luton Branch. Arrangements for the affair were made by the officers of the Branch Y. L. and Y. M. M. I. A. organizations under the direction of Presidents Joan Simpson and William Gadd. Brother Gadd acted as Master of Ceremonies.

Norwich—Drama lovers of the Norwich branch enjoyed a rare treat on Wednesday, February 9th, when members of the Branch Sunday School, under the able direction of Brother Bertie Martins and Sister Elsie Tuttle, presented a three-act play, "Susan's Fairies." The entire cast did well and an enthusiastic audience greeted their efforts with rounds of appreciative applause. After the play, Thespians and audience joined together in an evening of games. Refreshments were served to about fifty members and friends.

Scottish—The Airdrie Primary leaders sponsored an Xmas Social on December 26th for the Primary children. The affair was held at the

home of Brother Thomas Graham. Games, songs, recitations and refreshments provided interest and activity for forty-five guests, many of whom were not members of the Church.

At the home of Brother Hugh Martin, on January 19th, the Airdrie Westriggs Primary children enjoyed a merry social evening together. About forty-five members were in attendance.

Welsh—The Memorial Hall at Varteg did well to hold the youthful enthusiasm of 70 Primary children who were the guests of the Primary officers February 5th. The social was in honour of the children who took part in the Christmas Concert of the Branch. Primary President Celia Ann Roberts, and Sisters Naomi Thomas and Elsie Vale were in charge of the affair. Everyone had a gay and happy time.

Personals: Sister Florence Allsop, Manchester District Relief Society Supervisor, has been honoured with the chairmanship of the Unemployed Bright Hour Service, held in Hyde each Sunday at 8: 15 p.m. This hour is under the direction of the League of Social Service in Hyde.

DEATH

BAGSHAW—Mr. Charles Bagshaw, for many years a friend and defender of the Latter-day Saints, died at his home in Manchester, Friday, February 2nd. Close

friends and relatives attended the funeral services conducted at the home on Tuesday, February 6th, by President B. F. Pulham.

CONTENTS

Temperance and Man's Free	An Anniversary in Etern-
Agency 113	ity 121
Priesthood 118	Prayer 122
Relief Society 118	Mutual Improvement Associa-
Genealogical Department ... 118	tion 124
Sunday School 119	Primary Association 126
Editorials: The <i>Sunday Dis-</i>	From the Mission Field... .. 127
<i>patch</i> Article 120	

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